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together with indifferent hygienic conditions, have no reformative effect on any man, however uneducated. Nor is there any reason to suppose them deterrent to any appreciable extent. They are forms of social vengeance, and those who like that defence of them may develop it.

M. W. ROBIESON.

Belfast, Ireland.

THE LIFE AND WORK OF GEORGE SYLVESTER MORRIS. By R. M. Wenley. New York: The MacMillan Company, 1917. Pp. 332.

An academic generation has nearly passed since the subject of this memoir was cut off in his prime. Largely as the result of his remarkably strong and fine personality, thorough scholarship, high ideals of the teacher's opportunity, and profound conviction of the reality of the problems of philosophy, the study of philosophy at the University of Michigan in 1889 had become a leading influence. The strong students were likely to be found taking as much work in the department as possible. Perhaps at no other state university, unless it be the University of California, where one of Professor Morris' former associates established a similar tradition, has this been paralleled. So notable an achievement deserves to be brought before students of philosophy and of higher education, and Professor Wenley's admirable account has therefore a value not only for the alumni of Michigan but for a wider circulation.

Born of a New England stock, growing to manhood in a family and social atmosphere of high seriousness, planning to enter the ministry as the occupation of greatest usefulness, following the path of duty into the Civil War for a year, studying at Dartmouth and Union Seminary, Morris combined, as Professor Wenley happily suggests, the best traits of Puritan and Pilgrim, of strict conscientiousness with genial sensibility. His study in Germany confirmed a shift in his orientation from that of a theologian to that of a philosophic inquirer, but was accompanied by no lessening of his moral earnestness. His scholarly translation of Ueberweg's *History of Philosophy* gained him general recognition, although no academic chair was available for some time. His brilliant *Kant's Critique of Pure Reason, A Critical Exposition* and his exposition of Hegel's philosophy of the State in the same series showed a Hegelian point of view. His Ely.

Lectures on Philosophy and Christianity gave opportunity for more of an original contribution; but to those who knew him did not represent adequately the powers which were just awakening to full activity when he died.

Like Hopkins of Williams and Garman of Amherst, Morris represented great spiritual meanings and values of life which had found previous formulation in theological terms, but which in his thinking changed their formulation without losing their power. At the present it cannot be said that scientific interests supply an equally vital material for philosophy, and the social interests are as yet too confused, too imperfectly organized and interpreted, to evoke similar depth of response in teacher and student. It is good for the teacher of philosophy to consider how he can succeed under present conditions in giving to his subject the reality and vitality which it had in the work of Morris.

In his task of giving Morris his personal and intellectual setting the author has been unusually successful in reproducing the spirit and motives of New England thought and life in the middle of the nineteenth century. Professor Dewey has contributed an appreciation from the twofold point of view of pupil and colleague. The author, the many former students of Professor Morris, the University of Michigan, and teachers of philosophy are to be congratulated upon Professor Wenley's painstaking research and sympathetic interpretation.

J. H. TUFTS.

THE TOWN LABOURER (1760-1832): THE NEW CIVILISATION.

By J. L. Hammond and Barbara Hammond. London: Longmans, Green and Company, 1917. Pp. xii, 346. Price, 10s. 6d. net.

This volume, by the authors of *The Village Labourer*, is the first part of a close and valuable study of the industrial revolution, which has drawn largely upon new material from the Home Office papers. It is a book to be read by all who are concerned with present labour problems, and conditions of industrial life; for a full understanding of the purgatorial experiences of the working class in the critical years of this great social change is a key to its attitude to-day. The working class, like an oppressed nationality, has its memories. The authors have dealt with the social aspect of the revolution, and have given the first part of the book to the material conditions in workshops, mines, and